

DISCONTENTS

"MOTHER OF PROGRESS"

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WHO SHOULD BE ANARCHISTS?

First, we might ask: Why should there be any? Are not our cities filled with evidences of ceaseless traffic? Is not capital ever on the alert for investment in profitable enterprise? Are not our western towns rivaling each other in "booms" in real estate, thus testifying to increasing revival of business? Is not the army of the unemployed steadily diminishing, and demand for labor increasing? Are not our public documents teeming with statistical columns showing national prosperity? The building trades find employment in building new and grander palaces; in their decoration and furnishing an army of skilled employes find remunerative labor; in the clothing and adornment of their inmates thousands are fed and clothed. On every hand new church spires arise, as if to serve as exclamation points to the astonishment which the voice of Anarchy arouses.

Festive revelries were never more frequent; people marry and are given in marriage, and display to reporters the bridal gifts; luxury is creating new demands upon industry; salaries of officials and popular preachers are raised, and pews sell at a higher premium; in fact, everything goes as merry as a marriage bell were it not for the discordant note of frequent strikes.

Ah! Here is a depth which statistical compilations of productions and exports does not reach, it seems. Let us peer beneath the veneering of "national prosperity," and see if the structure be sound or worm eaten. Let us see if the gilded rays of boulevard prosperity radiates into tenement-denized streets and "nigger alley"; whether the magic wand of the speculative genii of the business boom has transformed these humble homes.

Alas! to ask is to answer; the toiler still delves on in his weary tread-mill round, and finds advancing age but brings added cares and disquietudes. To him the business boom and national prosperity are only visible when seen recapitulated in the eloquent words which flow from the "able editor's" prostitute pen.

In his thinking moments the artisan dreams of a cooperative society in which freemen will combine to wrest from nature her hidden wealth, in which liberty to labor will no longer be restricted as a boon to crave, in which, with manly independence, he may look forward to the calmer enjoyment of the fruits of industry in old age. Nor stands he alone, the farmer wonders if his mortgage will ever be paid. The tradesman asks whether life has no other aim than the constant necessity of counting pennies. The clerk thinks that there cannot be room at the top for all, and what if he should miss his hold on the ladder?

Through all grades of society unrest prevails, because in all success depends upon ability or craft to climb over the

fallen forms of your associates; to rise out of the slough by using them as stepping stones, though every upward step plunges them deeper into the abyss.

Modern society, monarchical, parliamentary, and republican alike, cries with one voice: Law and order first and foremost, liberty and progress secondary and resultant. Anarchy says: Not so; law must not deny liberty, order must not precede progress; they are causes, not results. It proclaims progress first, to which order must adapt itself; liberty at all times, over which law has no control.

It whispers to the artisan, the laborer, the miner, the factory hand, the farmer, the tradesman, the clerk, to all whose hearts have not been seared by the blighting hand of successful greed: Your happiness lies in freedom from artificial restrictions, not in strife for privilege.

Look over the broad fields teeming with golden grain, and then at the numberless acres held by speculators to export from human necessity an onerous toll as a prerequisite condition to their use to further increase production. Look over the crowded human bee hives where the toilers jostle each other and then at the vacant lots surrounding them, serving but as receptacles for broken crockery. Ask yourselves by what title deed has the landlord disinherited you from nature's estate? Is nature's sign manual there? Have you surrendered your natural claim to a footing on earth? Whence, then, the privilege to him and the restriction upon you? There is but one answer: The law so ordains!

You dream of cooperation, but when you essay it you find rent and interest as firmly seated astride your shoulders as was the Old Man of the Sea upon Sinbad. Not only are you denied possession of the source of production—land—but monopoly also steps in to dictate upon what conditions you may have the means of production by conferring the privilege of capital on a certain form of wealth only. Your buildings, your machinery, your products, your possessions, the reward of honest industry, may be used, but not capitalized; they cannot be made the basis of credit except in the terms of the monopoly money furnished for the purpose of selling to you permission to utilize your own credit. To the question: Why is this so? again there is but one answer: The law so ordains!

Instead of praying: From rent and interest, good Lord, deliver us! strike down that which breathes vitality into their grasping tentacles, crush it, throttle it, damn it like freemen, and assert your right to cooperate in producing wealth without making terms with the land robber, and to cooperate to furnish mutual credit without paying toll to the credit robber.

Anarchy is freedom from artificial regulation and restriction; and in freedom,

the farmer, as well as the artisan and all the classes into which society is now divided, will find that wider scope to activity will bring increased comfort; and in freedom to use of land, and to organize, credit, rent, interest and profits will disappear together like bats before the dawning light; and in cooperation find full security for wealth attained and opportunity for its application.

In Anarchy labor and capital would be merged into one, for capital would be without prerogatives and dependent upon labor, and owned by it. The laborer would find that to produce was to enjoy and the nightmare of destitution vanished. The artisan would find in cooperation that nature alone remained to be exploited. The tradesman would find that production offered greater inducement than exchange, unless he accepted a position of competence and ease in the labor exchange which would supplant isolated stores. The clerk, no longer with his horizon bounded by a ribbon counter, would have full scope to display his talents in any direction. The farmer, above all, free from irksome care to meet interest, to dread foreclosure from enforced taxation, with his family growing up around him, and rendered secure by a common title and mutual interdependence, or seeking in insurance indemnity for depredation, would find in Anarchy release from useless drudgery and his labor crowned with plentiness and peace.

The only question then likely to arise would be: Who would not be an Anarchist?—Dyer D. Lum, in the Alarm.

"THE PRIZE FIGHTING INDUSTRY."

Now laugh! but do not thank me. Bro. Wm. A. Smith has caused the incentive to burst your waist band. In his article "Beware of your prejudices" he makes use of the expression on which the following little talkee is founded.

Anarchists are striving for FREEDOM. The chief factor is free land. The land must be free before we can have free production and free consumption; the land can only be regained through free exchange of labor, and herein lies our only hope of attaining our goal; only by means of legal tender have the parasites been enabled to rob labor of all but life, and that to a freeman not worthy the name life—the awful number of microbes proves this. With free land and free exchange the cost of production would be so trivial that free consumption would be a great saving of time and trouble—least resistance. The first great stride toward Anarchy is to have free exchange by means of non-legal-tender paper money, this is the thin end of a wedge that would upset all the existing conditions of slavery.

Friend Michael Flurscheim, who was at Topolobampo a short time with me, is doing splendid work in Wellington, New Zealand, with his "Commercial Exchange" checks, as De Bernardi is with the Labor Exchange; both these

for An.

Does Bro.

which show that

their share of the w

would provide luxury for

for two hours work daily? (

really not be work but pastime, for

chines would perform all drudgery);

and under such conditions would friend

Smith seek his happiness along the lines

of least resistance by challenging Bro.

Brown to mortal combat for the fun of

the thing? I trow not; even then,

Brown would probably prefer a morn-

ing's fishing to being bruised into a jelly

fish. Pugilist Smith, under a "service

for service" system of living such as

ants, bees, and monkeys adopt (compar-

isons are odious to Christians who fly at

each other's throats), would probably

find it very hard work to locate another

brute fool who sought his pleasure along

the lines of the most painful resistance;

and if he failed to do so, he would still

further be awfully worried as to the pos-

sibilities of carrying on "The Prize Fight-

ing Industry." There would be no prostitu-

tion "industry" but for the govern-

ment legal tender money, neither among

the 400—legalized—for titles, positions

and millions, nor the unlawful prostitu-

tion of the demi-monde for one legal

gold or silver coin.

Thanks, friend, neither Grundy nor

God have the slightest influence over

me; all my fight is now against the in-

fluence of the one supreme god, god of

church and state, god of politicians and

parsons, god of brothel and saloon, god

of god and devil, very god of very god,

(see Church of England prayer book)

gold—the damned base of all legal ten-

der.

Finally, "Beware of your prejudices,"

"newspaper man" Smith—there you let

out the secret—your entire article can

only be considered as a further proof of

the assertion made by a New York jour-

nalist, "the business of a journalist is

to distort the truth, to lie outright, to

pervert, to vilify—we are intellectual

prostitutes." Pray turn to the dictio-

nary and note industry is "the quality or

habit of attention or devotion to any

USEFUL OR PRODUCTIVE pursuit, work or

task, manual or mental," so that "The

Prize Fighting Industry" is the produc-

tion of black eyes, broken noses, cut

lips, disarranged teeth, etc. W. A. S.

will, perhaps, overlook my inability to

give the correct P. R. lingo for such

"useful productions," which he is

pleased to rank as equal to hats and

shoes. A bloody nose does not appeal

to my feelings in the same way that a

hat does, but there is no accounting for

taste. Smith would compare with the

man who kissed his cow while a lovely

milkmaid was close by.

Who calls time, or acts as referee?

Call on, or give your award. I'm good

for a good free fight any time. I still

hold to all I said; now then spur up,

Smith. KINGHORN-JONES.

DISCONTENT

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DRASTIC.

The beautiful sentiment expressed in Mabel Gifford's criticism of O. B. Server's irony couched in "Might Makes Right" is sadly marred by the anachronisms that must necessarily attend the postulates and conclusions of all who imbibe "Christianity" and the "God idea." To intelligently discuss ANY proposition, or subject, it is necessary not only to eliminate all verbiage that does not directly apply to the matter at hand, but to clearly define what that matter is. In the matter of "Christianity" and the "God idea" this is well nigh impossible, because no two persons can have the SAME concept of either. It or they mean so many different things that one is at a loss to determine what anyone means without a flood of verbiage, and then one is so bewildered as to be utterly unable to correctly diagnose its portent, hence we are just where we commenced; however, since "a tree is known by its fruits," we may at least judge whether it is wholesome or pleasant to the taste.

We will turn to Webster for a definition of "God." He says "the supreme being, a being possessing divine power." Turn to his definition of "divine" and we find "Of or belonging to God or deity." Wonderfully enlightening—as much so as riding a merry-go-round, and hence all attempts to discuss what no one knows, or can know, is a merry-go-round procedure. Turn to Webster's definition of "deity" and we find "A fabulous god or goddess." Now, from accepted authority we have in the "God idea" a FABULOUS idea. It is neither sarcasm, irony or ridicule to sum up the popular concept of "God" by judging the tree by its fruits, which is an ignorant mechanic, foolish enough to make idiots, fanatics, lunatics and liars instead of sensible people; a tyrannical boss whose chief business, nowadays, is keeping one eye on sinners to see that they do not escape all the punishment they deserve; and with the other watching sparrows lest they fall, and counting the hairs on bald-headed saints.

I recognize no god or goddess superior to myself except the man or woman who has more charity for the follies and frailties of earth's sorrowing children. If I am unwise or harsh in my criticisms I plead in extenuation that I am no more responsible for my convictions than for the color of my hair. I did not make myself, therefore it is as unreasonable to blame me for imperfections as to blame a wagon made from poor material and badly constructed. If my faculties of perception and reflection are faulty and censure must be attached somewhere, then place it where it belongs; and there can be no other tenable postulate than that if there is a God—a supreme being—then HE, NOT I, is responsible for my moral obloquies. Deplorable as is this manifestation (if manifestation it be) of a divine power, it pales in'no insignificance when compared

to the fruits of the tree called Christianity.

"Is it right to make God or Christianity responsible for the conduct of people who adopt their names, but do not follow their instructions?" I answer most assuredly; if God and Christianity are to be credited with the blessings vouchsafed us it is not bald assumption, but axiomatic, to say that they are also amenable for all the ills flesh is heir to. However, as attorney, pro tem, for God I deny that HE ever did, or ever will, make an idiot, and as prosecuting attorney I charge Christianity with being sedulously opposed to any innovation upon established precedents, and its devotees with being possessed of more zeal than knowledge in claiming honors filched from the brow of those whom it and they have chosen to stigmatize as i-n-f-i-d-e-l-s. In all candor I ask: Can anyone point to a single reform or discovery that the church (Christianity) did not not only refuse to recognize, but fought with all its might, until it became popular, and then appropriated it as its own property. Anyone who reads knows it was conceived in hatred and perpetuated by blood until recent years, and it has lost none of its thirst for blood—witness all Christian nations, armed to the teeth, as ready to devour each other as wild beast of the jungle. It is the father of judicial murder, the mother of "benevolent assimilation" and "embalmed beef." It is the implacable foe to progress. It forbids investigation, under pain of excommunication here, and eternal damnation hereafter. Its corner stone is hewn from the rock of prejudice. Its walls are built with credulity. Its corridors paved with rant, cant and sickly sentimentalism. Its roof is tiled with stale platitudes. Its dome gilded with loud professions and empty deeds. Its belfry rings out "believe or be damned." Its pulpit teaches worship of a being because he is bigger and stronger than you are—one who can do you harm or good if he choose, and its tendency is to strike at the root of independent manhood. It sends missionaries to the heathen with the Bible in one hand and "liquid damnation" in the other, and never forgets a goodly supply of powder and lead to persuade them to accept the "God idea" in its most approved style. Its arguments have been the bludgeon, the fagot and the dungeon, and had it not been shorn of its fangs by infidels it would wreak its petty hate upon me for this effusion, as it did upon Harman, Berrier and Pope. It is not a religion, but a fashionable assumption as devoid of spiritual and mental food as of creative energy. It has served its usefulness (if it ever had any), and is dying slowly, but surely, of the dry rot of conservatism and corruption from within, while from without the steady blows of infidelity are hastening its dissolution. It will die hard because upon its festering carcass feed flunkies and toadies; but when it is dead none will be so blind to the eternal fitness of things as to mourn its burial so deep that Gabriel's horn will fail to resurrect it, for upon its grave will fall the ashes of those it has persecuted, and from them will rise "a religion whose bond is love, whose temple is truth, whose altar is a guiltless conscience, and whose creed will be a life of practical righteousness.

Free thought is a misnomer. There is

no such thing as even one free thought. We may of our own volition generate a thought, but I doubt it very much. We have little, if any, CONTROL of our thoughts. They come unasked, and oftentimes unwelcome. They go, and evoke them as we may, they refuse to comply with our request or command. Thoughts are ever impinging upon the sensorium, and these by far outnumber those we endeavor to evoke or generate. Thoughts familiar to our concept elude our grasp, others wholly foreign to the occasion pour in upon us despite our efforts to be masters of ourselves. From whence do they come is a question that well befits every man and woman who claim the right to think for themselves.

I shall not attempt to exonerate all (so called) freethinker from the charge of bigotry, from being "persuaded that they have the truth," "my way is right and the only right way," but I do deny such charge. As to myself I aver that MY WAY IS RIGHT FOR ME, and NO ONE else, unless he or she has the same concept. I frankly admit my inability to erect an inflexible standard—hence my standard is a sliding scale; rigid as it may be today, tomorrow is likely to make it stronger upon one particular point and wholly upset at another.

Let us choose such forms of truth as we feel best suited to us." This cannot be. We accept or reject a truth because we have to, not because we want to. They are thrust upon us at all times, but our acceptance depends wholly upon our mental capacity and intellectual development. No matter how clearly outlined and elaborately elucidated, no matter how persistently a new truth may be presented, or how diligently we may seek it, it is foreign to our concept until we grasp its underlying principles. When thoroughly analyzed and assimilated, and its several parts or points properly (scientifically) adjusted, it then becomes a revelation to us, and we may (properly) claim to have discovered a truth; however, since "truth is always knocking at the door, and just so much comes to man as he is able to receive," it is we that are discovered rather than the truth, which always was and always will be. Therefore to censure a man for belief or disbelief is the height of folly, for everyone versed in the science of mental philosophy knows that a man has no control over his convictions, but, on the contrary, his convictions control him. Lizzie Doten beautifully expressed this axiom when she wrote:

'Tis the law of our being, most pointedly shown,
That each soul must live out a life of its own.
Oh! then, be not too rash to judge of another,
But ever remember that man is thy brother.
God made the owl see where man's sight is dim,
And the light that guides thee may be darkness to him:
There's a great truth to learn, a prize if we win it,
There's room in the world for all that is in it.

O. B. SERVER.

There is nothing in history so dark, sad and criminal as the history of religion. It points its bloody fingers in scorn, hurls bitter anathemas, and inflicts the most cruel tortures upon the most beautiful and noble instincts of the human soul and body.—Jay Chappel.

LET THE PEOPLE THINK.

First find thou truth and then
Although she strays from beaten paths
Of men
To untried ways, her leading follow
straight,

And abide thy fate.
And whether scorn or smile thy passing
greet,
Or find'st thou flower or thorn beneath
thy feet,
Fare on, nor fear thy fate.

—Anon.

One of the noblest gifts to man is reason; but how little it is employed! Truth makes no compromise with error. Moreover, we must get down to the bed rock of truth and accept it as absolute authority. The following propositions are self-evident, and there is no escape from their conclusions:

1. If one man has a right to live, all have the same right to live.
2. Since life cannot exist without the means to support it, the right to these means is equal to the right to live. Therefore
3. Since the means of life are derived from nature's bounties all have an equal right to share in them.

OF WHAT NATURE'S BOUNTIES CONSIST.

They consist of the use of the soil, the minerals and metals, the water, sunlight, air, the forces of nature and of her spontaneous productions. Equal access to these and the right to enjoy them is the equal right of all; hence, it follows as a necessary corollary that the infringement of these rights is a crime measured by the degree of turpitude involved in the infringement. What that degree is, and how far the crime extends, is shown by the amount of suffering and degradation caused by the infringement of natural rights.

LABOR THE PRIMAL SOURCE OF SUBSISTENCE

Since the means of life are derived from human exertion applied to land and all it contains; and since man is the owner of himself the energies he expends in production are his energies and the fruits of such energies are his, and to take them, or any part of them, from him without giving an equivalent in exchange is a violation of the demands of justice—a species of robbery that no legislative enactment, judicial decision, nor decree of state or of monarch can legalize or justify; hence, a tribute imposed on one part of the community by another by the monopolization of nature's bounties in the form of rent or by speculation in it, and of the public service by profit or fictitious capital, by interest on money, or by the vast combinations of capital to control production, and thereby prices, is absolutely and eternally in violation of justice and to the certain injury of the general welfare.

Let the people (both rulers and ruled) ponder over and digest the truths expressed in the above propositions and the bearing they have on the well being of mankind, and see how they stand in the light of reason, in the demands of justice and duty, for there is no other standard by which to judge them. But the people do not think. They are so absorbed in their selfish pursuits, in worldly success, for wealth and fashionable display, in the strife for social position, and in the pursuit of sensuous gratification by one part of the people, and in the struggle for existence in the toils of poverty and the worry that the fear of want inspires, in the other part,

that all attention is diverted from the higher and nobler pursuits of life which the adequate means of subsistence secured on an equal basis would prompt and enable them to pursue. But as long as existing conditions continue there is no hope of anything better.

The fact that the wrongs imposed on one part of the people by another part are justified and even demanded by them, and approved and suffered by the other without protest, is proof that they have not reached the moral plane of life—that they are still on the selfish and sensuous plane.

The character of society and of government is in no wise different from the average character of the majority of that society and the citizens of that government. If the majority are wise and good, if they are citizens of integrity and culture, every phase of that society and of that government, will declare these conditions, and vice versa. Again I say LET THE PEOPLE THINK!

E. J. SCHELLHOUS.

KNOTTY PROPOSITIONS.

The vast majority of people would say that H. V. H. is "way off in the disposition of the two women in 'Theological Justice,'" but not so, for it is strictly in line with Bible truths. True, the popular conception says she erred and will accuse her of malice aforethought. It may be possible that DISCONTENT'S "devil" was on a jamboree and mixed his "form." However, I am somewhat mixed as to whether the virtuous woman should have been sent back here to people the world with pious children, or whether the bringing of 15 children into the world is not hell enough for one woman; but be this as it may, I ask if the only righteous man in Sodom and Gomorrah found heaven through drunkenness and incest; if Abraham was godly because he peddled his wife's virtue; if Zeptha by playing the gay Lothario with his daughter-in-law found favor in God's sight; if the Israelites by pillaging 26 nations, killing every male, and every woman that had known man, and reserving the maidens for the gratification of their beastly passions earned the title of God's chosen people; if David by sending Uriah to the forefront (to be killed) while he was dallying with Bathsheba (Uriah's wife) won the euphonisms "the man after God's own heart" and "the sweet singer of Israel; if Solomon by entertaining 300 wives and 700 concubines became the wisest man in the world; if Ammon got well after being sick and playing hide and seek with his sister; if Ruth became virtuous through crawling in and lying down at the foot of Boaz's bed in the dead hours of the night (note sensible women don't do that way nowadays); if Isaiah made good his prophecy; I say if such a precious lot of whoremongers as the Bible represents its principle characters to be were admitted within the pearly gates, with the plaudit "Well done thou good and faithful servant, enter thou into the joys of thy Lord," I can see no good reason why a woman who broke only the seventh commandment, and that only once, should not be entitled to a seat away off in one corner of the heavenly mansion. If lying, swearing Peter was rewarded by being appointed doorkeeper to the New Jerusalem, and Paul for lying for the glory of God

sits on a front seat in the heavenly choir and toots a horn, why in the D—D—D—D—Dickens shouldn't the poor girl twang a harp? If Mary M., who was "caught in the act," and the other Mary who beguiled the Holy Ghost, to say the least, into an indiscretion wave palms and sing psalms; in short if all the liars and libertines who sing:

"I will arise and go to Jesus, he will embrace me in his arms;
In the arms of my dear Jesus, Oh there are the thousand charms:"

why not the young woman shout al-lu-ya, amen? On the other hand, if Onan was killed because he refused to prostitute his sister-in-law; if Dives was sent to hell, presumably for no other reason than wearing a "biled" shirt; if honest men who scorn to sneak through "the golden streets" by professing to believe that Balaam's ass was endowed with vocal organs; if thinking men gag at swallowing a whale, if infants not a span long are squirming in hell, I see no logical reason why the virtuous woman should not go where she would be in good company.

Yours for giving the devil his due.

THIMBLERIG.

Note—Since I subscribe to "giving the devil his due" it is well to say that Paul's most sensible utterance can be found in 1 Cor. 7:5.

THE STATE OF THE HEATHEN.

We met to consider what was the trouble with the heathen. They all talked at once, so that nobody except myself could hear what anybody said.

"He wastes the skins of his bananas," said the college settler.

"He drinks too much rum, when we send it to him," said the Good Templar.

"He does not acquire any land," said the political reformer.

"Nor, indeed, any of his neighbor's goods," said the business man.

"He spends too much upon his funeral rites," said the superintendent of the poor.

"He talks too much about his other rights," said the senator.

"Send him to the country," said the city missionary.

"Send him to —!" said the practical politician.

"We must share with him the blessings of our civilization," said the stock broker.

"Send the soldiers after him," said the expansionist.

"And some Bibles, too," said the parson. "I have read that Bibles, when they are in the soldier's pockets, often stop bullets."

I stood up and said nothing. At this they were greatly astonished, and when all had ceased talking I read:

"Ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more a child of hell than yourselves."

The meeting broke up in confusion.—Bolton Hall.

AN EXHORTATION.

I am an egocrat. I am not wise enough nor good enough to rule over others. If I were sufficiently wise and good I would never desire to rule over others. So far as I can see there is no other evil so prolific of human weakness and misery as the mad craving for special place and power. To be somebody's

master, to have authority, to be able to command the services of those dependent upon us, to receive their attention and flattery—all this is part and parcel of the government idea. Such desires react to the detriment of the one who cherishes them, even more than they injure the possible victims.

Life is made a thousand fold more burdensome by the interference of those who seek to influence and control one another.

I would have each new life made sacredly free. The only care of parents and teachers should be to allow the child's own nature the best possible opportunity for spontaneous growth. It is a new world to the new arrival. Nothing should be forced upon him. What he will naturally develop into is far more desirable than any culture that may be grafted onto him.

Civilization needs to be naturalized. In other words, the great social disease called "government" must be remedied. How? By the development of the egocratic idea. Every man his own master. No one allowed to rule over others. Life, a free field and no favors to every fresh arrival.

Few words comprehend the whole. Live your own life. Mind your own business. Have the courage of your own convictions. Above all, never invade the liberties of anyone. Prove by the stalwart self reliance of your own life that it is possible to be gloriously independent even amid a world of false governmental entanglements!

A single life that is truly self governed is the strongest possible argument against the wasteful wickedness of that monster meddler—the state.—Victor E. Southworth, in Free Society.

WAS IT PATRIOTISM?

The large steamer Port Albert is in Tacoma being fitted up for a government transport ship to carry mules and provisions to aid in civilizing the Filipino.

A call in the daily papers for 75 carpenters to work on the boat brought out nearly 400 of the idle of that city. About 200 obtained work, while the others with disappointed faces continued their search for work.

The amusing part of this sad condition is that the Tacoma papers said the next day that the call so stirred the patriotism of its citizens that the number of laborers needed was quickly obtained, laborers flocking in in great numbers from the country and surrounding towns. Oh, of course it was patriotism that stirred them to action. Victuals and drink was of no consequence.

O. A. VERITY.

W. H. VAN ORNUM.

It is with great pleasure we notice that Wm. H. Van Ornum has been appointed professor of economy, sociology and English composition in the Western University of Chicago. To his numerous friends who are acquainted with his noble and manly character, his ripe scholarship, great ability as an original thinker, and his deep interest in the social and industrial progress of mankind, this appointment will give great satisfaction, and will create a lively hope that his services as instructor in sociological science may be of great value to his fellow countrymen.

E. C. MILES.

MARRIAGE AS IT IS.

African slavery in its palmy days in the south was an angel compared with the present status of marriage. I defy anyone to equal in number of slave murders by masters or overseers the number of wife murders perpetrated in an equal length of time.

I heard a party say not long since: "There ought to be more of them killed." What think ye, my liberal friends, of such an assertion.

We need not send missionaries to the heathen while there is such depravity in our midst.

Now, why should a relation be sustained that imperils the life of one of the parties to it, and perhaps both? There are generally domestic infelicities that should be taken as warnings before a tragedy occurs. The orthodox idea of marriage, that the relation must be sustained until death, is responsible for a great amount of misery in married life.

People look to the law of state and church instead of taking the responsibility of being a law unto themselves and adjusting their relations accordingly. When married people lose respect for each other decency and common sense would suggest a rupture of the relation.—Yuma, in The Light of Truth.

IF EVER

A people had a right to revolt, to demand that justice be meted out to them, it is the American people of today, for they are treated as slaves in every sense; yes, even worse; for many still have property; yes, even nice homes. But the demon of usury is slowly but surely grinding them to death. Ask your first neighbor if he still lives in what we yet call "home," how he gets along. He is almost certain to say, "Oh, I wish they would take this old home and free me from these cursed debts. Yes, I am in hell."

You poor out-of-work, out-of-bread people; let me tell you, you are really better off than the American citizen who today still has some property upon which he has to pay tribute to tyrants, for it is only a matter of time when he, too, will be in the ranks of the poor; the suspense is awful. Oh, you intelligent people, awake and act before it is too late.

Look at your boys and girls; what is to become of them if we don't change the present conditions? No, as things now look, there is no hope for them. Whose fault all this? Our cowardice is at the bottom of it all. Let us then shake ourselves up and be doing. Eh, our forefathers had a tea unloading at Boston; they fought for their rights like men. What is the matter with their sons in this nineteenth century? The whole world wonders where we are at; for did we but show our teeth the modern tyrants would quickly throw up the sponge. Awake, then, shout, give us our own, which is a chance to live.—Ex.

If any opinion is compelled to silence that opinion may, for aught we can certainly know, be true. To deny this is to assume our own infallibility.—John Stuart Mill.

No sane person thinks the moral tone of our literature can be made what it should be by penal legislation.—Elizur Wright.

JUST LIKE THE STATE.

A pretty rumpus has taken place in Glasgow between William Quarrier, director of the orphan homes of Scotland, and the Kilmalcom school board. It appears that Mr. Quarrier carries on his homes by the voluntary financial aid of a large circle of friends, and thereby saves the local authorities much expense in feeding, clothing, and educating something like 1,000 children; now, however, the county council, where the homes are situated, is compelling him to pay school rates, and Mr. Q. has straightway marched his 1,000 children to the gates of the public school and demanded (but was refused) admission for them. The matter has been before Lord Pearson, in the court of session at Edinburgh, and he has decided that the homes are not "ragged schools," and, therefore, the county council had no right to give the exemption of the rates claimed by Mr. Quarrier. In fact, I understand that he has to pay up an arrears of four years' rates—something over £300. It is argued, too, that the children do not belong to the parish, and that it would be unjust to burden parish ratepayers with the cost of educating these children. This incident is interesting to Voluntaryists as showing that the state—always claiming to be just in its actions—will not permit purely voluntary effort to carry on its good and honest work without putting on a positive drag in the form of a tax. The matter stands thus: Here is a man willing to undertake the feeding, clothing and educating of \$1,000 children, and then the state steps in and demands a yearly tax for parish schools from him, and refuses his little ones admission to said schools.—Egoist, in Free Life, London.

THE ETHICS OF SWINDLING.

"Why is it wrong to steal? Because the thief takes property clandestinely for which he gives no equivalent.

Why is it wrong to gamble? Because the winner, on a bet, takes money from the loser for which he also gives no equivalent. The only difference, then, in these two cases is this: that in the first case property is taken by stealth; in the second case it is taken by consent. The immorality, then, in either case is this: that property is taken without giving any equivalent. But suppose property be taken by mutual consent for which a fractional equivalent only is given. Is it not equally immoral? Here is a case: I sell a watch to a mechanic, which cost \$100, at a profit of 25 per cent. My service in this case amounts to this: the writing of a letter to a firm in Philadelphia; the opening of an express package; the time spent in winding up the watch and handing it to my customer. The amount of labor spent in this transaction would not exceed, perhaps, one hour's service, for which I receive \$25, while the mechanic who bought the watch must give eight and one-third days' labor, at \$3 a day, to balance one hour's labor. Is this equity? Is it gain well earned? Suppose I had charged \$25 for one hour's service in repairing his watch, could it be considered well-earned money? Would it not, rather, be counted a gigantic swindle on a small scale? The profit system, then, as a system is a swindle, because there is no equitable base by which to establish a price. The game is, take all

you can get. Add to this the doctrine of supply and demand as applied to rent, interest, profits and dividends, and we have the cause of the involuntary distress of nations.

As all legitimate wealth is the product of labor, labor only should be rewarded. Therefore, he who obtains money, property or labor, except by gift, and does not return an exact equivalent in money, property or labor, is either a parasite or robber. This is an axiomatic truth, and, therefore, needs no demonstration.—William Hanson, in Woodhull & Claflin's Weekly, 1872.

My! what a moral city Portland has become to be sure. But somehow things still happen that shock and horrify us, and which we consider the extreme of immorality. The fact is, but oh, how slow we are to learn it, that the economics of any given period determine the prevailing morality. We are living in an economic system that breeds vice and crime, and with its development vice and crime increase. The surest and best remedy for poverty, pauperism and beggary is freedom to produce; free access to natural opportunities and free exchange. The best cure for vice is freedom from false teaching and fear of want, while complete freedom, to produce, to exchange, and to enjoy life to the utmost, is the true and only cure for crime of every description. Then give us freedom.—Commoner.

Spain is to pay Aguinaldo \$3,000,000 for the release of the Spanish prisoners. The Republican incompetents now bossing the United States favor the plan with the expectation that "the leaders will fall out in dividing the spoils." Having no higher ideals in life than boodle, and knowing that they would fall out with each other in a similar case, they cannot conceive of men who would do otherwise. They would not apply such money to a fight for freedom for their country—they would fall out over "the spoils." And this is the kind of an outfit the working cattle expect relief from.—Appeal to Reason.

The Ruskin colony sale started July 26 and lasted a week. The land was sold to the minority members for \$11,000, sale subject to approval of court. The Coming Nation and printing material was bought in for \$1,900 by the majority, or those who contemplated forming the "Ruskin Commonwealth." Prices were very low, the saw mill bringing \$1, the laundry \$83 and the bakery \$14. Matters are in a very unsettled state, as the colonists themselves do not know what they will do in the future. Large numbers have left the grounds.—Appeal to Reason.

The S. L. P. is now split into three different factions. The DeLeonites have established a People and seem to be well supplied with money. The present national executive committee of the S. L. P. is getting out the People as usual and doing business at the old stand. Section Chicago has seceded from both the other factions and calls upon the balance of the sections to assist it in reorganizing the party. Section Delta, Colo., has returned its charter on account of the row. The dissolution of the party appears to be imminent.—Appeal to Reason.

ASSOCIATION NOTES.

Some of our young folks visited Mrs. Minter last week.

S. B. Huber and wife have arrived and will make this their future home.

J. W. Gaskine arrived here August 10, and is stopping at the home of Mary C. Parker.

Mrs. L. Tyler and daughter, Bessie, who have been visiting Mrs. Stocker and daughters the past week, have returned to Tacoma.

ALL our YOUNG folks, from 70 years down to little tots, enjoy the Saturday evening dances.

The comrades are all enjoying good health, but some of the children have whooping cough.

John L. Adams, who has been visiting his relatives here for several weeks, left for Tacoma Monday.

G. F. Smith, one of our members who has been in Alaska for the past five months, is spending a few days with us.

There is considerable interest manifested in the singing class which is conducted by George Allen every Tuesday evening, and we hope to see the interest increase.

Last Wednesday morning several of our people loaded J. E. Larkin's sailboat with a camping outfit and sailed away to visit the Brotherhood colony, returning the next evening. They report an enjoyable trip notwithstanding the cool reception accorded them by the Brotherhood colonists.

This association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Just now we have about 65 people here (men, women and children). Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy job to clear this land and get it ready for cultivation. The only industry established at present is logging, and that is very hard work. We are not living communistic as a body; only two families are living that way, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if AGREEABLE.

HOW TO GET HERE.

Parties intending to visit us will come to Tacoma and take the steamer TY-PHOON for Joes Bay. The steamer leaves Commercial dock every day, except Tuesday and Sunday, at 2.30 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at JOES BAY.

A little girl of Chicago concluded her evening prayer as follows: "And, please, O Lord, take good care of yourself, too. If anything should happen to you, we couldn't have anybody but McKinley to depend on, and he isn't doing as well as papa expected."—Ex.

RECEIPTS.

Morse 50c, Huber 50c.

DISCONTENT IS HANDLED BY:

Boston—Columbia Stationery Store
935 Washington st.
Boston—C. A. Sibley, 642 Washington street.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylen, 17 Congo st.
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A SPIRIT PHYSICIAN—Teaches how to avoid hereditary disease and gives instruction in ways tending to insure the happiness of the family. Price 50 cents. For sale by Lois Walsbrooker, Santa Ana, Calif.

MY CENTURY PLANT—By Lois Walsbrooker—So called because so much in advance of the time that only thinkers will appreciate. Written under the influence of an adept of old Atlantis. Shows the law of regeneration, of materialization, the root of church power, and how to free the earth of sex disease. A remarkable book. Price \$1. For sale by Lois Walsbrooker, Santa Ana, Calif.

FREEDOM, a monthly journal of Anarchist Communism. Address, 7 Lamb's Conduit St., London, W. C., England. Price 40 cents per year, postpaid.

FREE SOCIETY, an advocate of Anarchist Communism. 50 cents a year. 43 Sheridan street, San Francisco, Calif.

THE EAGLE AND THE SERPENT proclaims the gospel of "Salvation by Selfishness." For sample copy (3c.) write A. Mueller, 108 Clark street, Chicago, Ill.

THE ALTRUIST is a monthly paper, partly in phonetic spelling, and devoted to equal rights, mutual assistance, united labor, and common property. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It now has 3,920 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 25c a year; specimen copy free. A. Longley, editor, 2319 Olive street, St. Louis, Mo.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select and one dollar for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided by the by laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement